THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOL. 17. MARCH, 1904. No. 8.

Subordinate Benefits Brought to the Indian by the Christian Mission.

By MRS. H. C. GORDON.

I take "the Christian mission" here to mean the representative missionaries of this or that denominational body, located on the various reservations throughout the land, and my topic is the subordinate benefits brought to the Indian by these representatives.

The subject might be treated of quite extensively, but I will confine myself to facts of my own observation. As might naturally be supposed it is the Christian Indian, the one who has received the higher and greater benefits of Christianity, who is also the recipient of subordinate ones; although the quiet unconscious influence is certainly making itself felt on other lives as well. We notice that government influence does not change the mode and manner of life, any more than it changes the heart of the poor benighted and superstitious Indian; while on the other hand wherever the power and influence of the Christian mission has made itself felt in the heart, a very marked and pleasing change is soon apparent in the life.

For instance, in the first place, it is largely the Christian Indian who has cut his hair and discarded his blanket and whose general appearance is a gratifying contrast to the wild red man of former days, thus showing that civilization follows where Christianity leads.

2nd. The Christian Indian is more cleanly, both in regard to his own person and also his home. True there is still room for vast improvement, yet when compared with the miserable huts and te-pees of the blanket Indian we are much encouraged. Their cleanliness of person is especially marked on the Sabbath; the best they have, calico or outing flannel to be sure, but their best, their bright silk or cotton handkerchiefs and their shawls of many colors, are reserved for that day, and as we see them take their places in the house of God humbly and reverently we cannot but believe that they have come to honor the Sabbath above all other days of the week.

3rd. They are more industrious as a rule; their farms show more thorough work; they sow more grain; they do not so often leave their homes for aboriginal feasting and dancing; in fact there has been very little of this custom observed by the Christians in the past year. Hence they are more independent and are *not* among those who expect "Uncle Sam".

to feed, clothe and keep them.

4th. They are more liberal. Rather a low standard of liberality is theirs, I am sorry to say, but we hope they have begun to feel the blessedness of giving even the little they have and hope yet to see them "abound in this grace also." The trouble here has been their long dependence on others to do for them, never realizing that there were others as needy as themselves. It has taken line upon line, line upon line, to impress upon them the duty of even helping themselves and their own poor, but now they have begun to do this; so we confidently expect the other to follow.

Mrs. Stacona, wife of the Indian Chief of Police, and Mrs. Gordon.

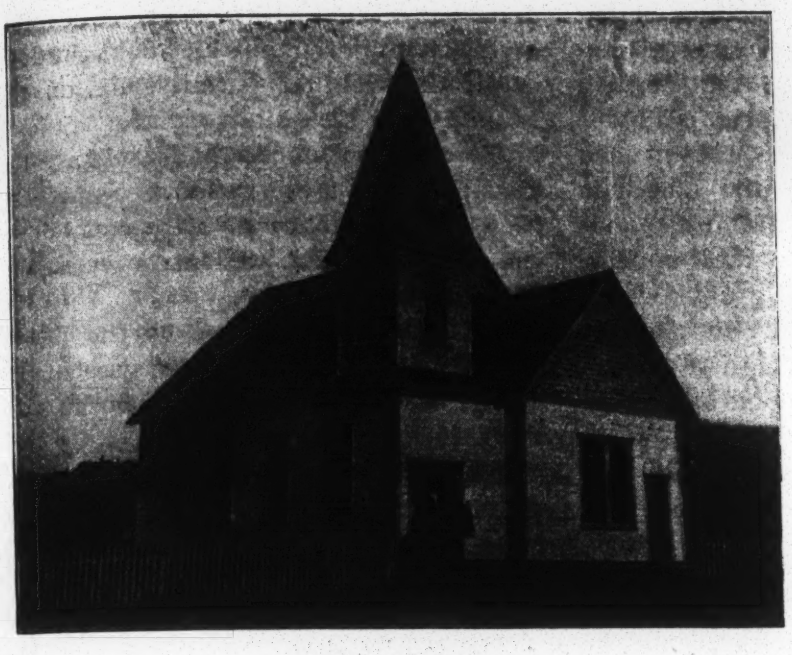
5th. They are less selfish, giving without expecting something in return. Each of the missionaries at the Agency was remembered this year with some little gift from the tree, the donor's name not being attached, showing that they had no thought of self in the matter. This is so different from what we have been accustomed to that the gifts were doubly appreciated.

6th. They are more genial, greeting us when we meet or call on them with a smile and a hearty shake of the hand: they will find a chair for us when we enter their homes (if they have one) and more wood is put on the fire by which to warm our fingers and toes. These little common-place acts of kindness may seem very small to the readers of the Magazine, but they show the influence of the Christian missionary; for where it has not yet reached, you may find a seat for yourself (probably on the floor) and get a hand shake only when you have asked for it.

7th. They are more intelligent, often expressing a desire to know more. Many of the old people cannot read, but those who can are glad to get any papers we have to give them. They often speak of the school advantages their children have which they did not have, and encourage them all they can to get an education. We have noticed that the Christian Indian will bring his children to school while it often takes the Indian police to bring in the others.

These are some of the subordinate benefits we see, but I am sure there is also much that we do not see; for who can tell how far-reaching is the influence of these quiet consistent Christian lives? Many, we feel sure, are enjoying subordinate benefits who would not think of tracing them to the Christian mission; but our desire and hope is that the power of the Gospel may reach even to them, bringing the joys of salvation to their immortal souls as well as subordinate benefits to the physical man.

Warmsprings, Ore.



Church at Simnasho.

A Sabbath Day Among the Indians at Simnasho.

By Rev. J. O. Ashenhurst

IT is Sabbath morning at the Simnasho parsonage. It is so quiet and restful that the air and landscape appear to remember the Sabbath day. A few loose ponies are grazing among the stones and sage brush high up on the hill that faces the parsonage and shuts off our view to the eastward. Glance up the road following the rough canyon to the northward, or southward to the hills crowned with pines which cut off our view toward Mt. Jefferson, or westward down the valley of the Sinemasho toward the distant Cascade Range, and there is little sign of life. Smoke rises here and there from an Indian house or teepee to remind us that we are still in the midst of human habitations.

Twelve-thirty is the appointed time for our Sabbath services to begin. I go over and ring the church bell and if necessary make a fire, about twelve o'clock. It is frequently remarked in our family about this time on Sabbath morning, "It looks as if there would be nobody at church today", Even the second bell sometimes rings with nothing of life in sight except the Indian ponies up among the rocks and sage brush. But "they also serve who only stand and wait".

Sometimes the Indians come suddenly into view as if from ambush. They come down the canyon and over the hill and across the trail on foot or horseback, by ones, twos, or in groups wearing bright colored shawls and blankets. The women carry their babies, if small, bound to a board, and if large enough on the horse behind the saddle. Men and women wear their hair in long braids and the younger women especially decorate their faces with red and yellow paint. Their buckskin moccasins permit them to slip to their places on the north side of the church without any noise.

The men sit on the south side. They are dressed in overalls and coats and trousers of all styles and sometimes blankets. Some wear moccasins and some wear shoes, but all wear broad-brimmed felt hats made for the Indian trade. They often sit with these on their heads till time for the service to begin; and usually clap them on as soon as service is ended.

Sometime within an hour and a half of the appointed time the service begins. There may be three present or there may be forty. The service is simple and not long. We use the Bible Songs: the young-

er Indians can read and sing. We sometimes sing the twenty third psalm in Indian, the only psalm we have in the Indian language. I read in the English Bible and preach a short sermon in the Ichescin language. On account of lack of sufficient knowledge of the language it is necessary for me to use my manuscript. They often express their approval at the close by a kind of grunt, which stands for "amen." I usually supplement the sermon with a talk in English on the Sabbath-school lesson or some other subject.

The people are not Christians, and we feel encouraged because they come to church even irregularly, and when they come they listen with respect and interest. After church they sit about the door or, if the weather permits, lie on the ground near the hitch rack for an hour or more and talk horse and exchange the gossip of the reservation. Sometimes they go, after church, to a camp down the valley and visit and eat or engage in some pagan ceremony.

God is able to save and by the power of His Word to answer the prayers of His people who have for years borne this work on their hearts.

Simnasho, Oregon.

Government Positions Among Our Indians--

Propriety of United Presbyterians Securing Same.

By Mrs. Jeannette C. Alter.

"GIVE a future to my women."

Long ago, Sitting Bull, in view of changed conditions, pleaded for the women of his race. "Take pity on my women, for they have no future. Our young men can be like the white men—till the soil, supply the food and clothing. They will take the work out of the hands of the women, and these women, to whom we have owed every thing in the past, will be stripped of all that gave them power and position among the women."

United Presbyterian workers at Warm Springs' Mission with two Indians on church steps.

The old chief's appeal voices a crying need among our Indians, since the non-progressive attitude of Indian womanhood today is one of the greatest barriers to their social and religious advancement. They are in the valley of transition between the old life and the new, with a "fringe of civilization on the garment of barbarism." But a glimpse into the average Indian woman's home would naturally lead one to conclude that the aforesaid

fringe is a strange commentary on civilization, for the half-civilized Indian woman is tenfold more untidy than in the days when she sojourned in tents. Why? Because with the conservatism peculiar to her race, she resents innovations. The new cooking stove from town smokes or relapses into sullen silence under her unskilled fingers, and her thoughts go back regretfully, bitterly, to the vestal fires which she had guarded in her father's tent, now cold and gray as her own hopes. The "bought bed" is not so useful as the pile of skins and blankets in the corner there. However a strange conglomeration of articles has found resting place *under* the bed. I once actually *fished out* from these shadowy depths a much needed bottle of medicine with its sticky spoon accompaniment. The table, another innovation, often holds a queer mixture of sundries not found in the culinary list; hence it is more convenient for the family to dine from a mat on the floor. In a corner, on the floor, the mother sits facing backward. The unsolved household problems are behind her, and she is living over again the wild, picturesque life of the plains, or is recalling the tales of the old men who trod the forest primeval and tasted the world in its original freshness. The white woman's face bending over her recalls her and she resumes work on the half finished moccasin. Her dress is of sleazy calico from the post-traders and,—shades of Pocahontas! made in the style of pre-Columbian days

Over many of these homes a darker shadow is hanging. The baleful influence of white-washed friends is sadly evidenced in the lives of once chaste Indian women, and they are sinking, fainting, dying, under the white man's burden o sin and vice.

Yet there are thousands of Christians today who repudiate the thought that we are responsible for the degradation of our Indians. In the midst of pitiable ignorance and pollution thousands of our Indian girls and boys pass the impressionable years of their lives; then a government reservation school receives them. For since the separation of church and state in Indian affairs many Protestant mission schools have been abandoned; hence the importance and character of

Pastor and Elders of the Warm Springs' Indian congregation.

the government school cannot be lightly considered, for with these teachers rests the future of the Indian race.

Our district school is a great educator, but how sadly deficient if it were not supplemented by the civilized Christian home. The white child is born into what Indian children must acquire, handicapped as they are, by language and a deeply instilled prejudice against our own race.

Since the passage of the civil service bill, political favoritism has been practically abolished from our Indian service, and the government schools share in this forward movement. But it is only a step in the right direction, since it cannot ex-

amine the state of the heart, and many who have been appointed to the Indian work under this system are wholly unworthy, aud the Indian girl on entering school may not shut her eyes to conditions which may call into question the sacredness of womanly virtue. Men and women of integrity and probity sometimes have the controlling influence in these schools. but this alone is not sufficient for Christianity is necessary to the genuine upliftment of the race, and must supplement all efforts toward their social advancement.

A practical Indian educator, after rehearsing his methods in what is considered a model Indian school, closed his report by saying: "There is a splendid field here for missionary work, and Christian teaching is an element that is very much needed." Not the general diffused, vague sort of thing, but a definite, concrete devotion to the upliftment of a race, and it must be through the sweet spirit of service and consistent life of such teachers that the natural impulses of these children of nature will be converted into a substantial spirit of service. Our United Presbyterian teachers certainly have a place in this work, for a more loyal, qualified host cannot be found in the land. Many are longing to enter mission fields who cannot engage in our foreign work.

Roman Catholics are seeking to gain a footing among our Indian tribes. We should not be less aggressive than they, for we have something better than symbols for our brethren in red. We believe with Bishop Whipple that Indian workers are the best paid workers in the world, and that no missionary work promises swifter or more satisfactory results, and through the example and teaching of noble women our Indian sister will be prepared for the time, when, as she ceases to set up the tepee, she may become the true uplifter of the home.

Monmouth, Illinois.

Work in Behalf of Young Indians.

By Miss Ella Montgomery.

IT has been said and truly, that the young are the hope of a nation. The infant of today is the leader and ruler of tomorrow. The hand that rocks the cradle today must sooner or later succumb to nature's laws, and the daily rounds of earth's work must be taken up by younger and stronger lives. Thus it has been since the world began, and thus it will be until time shall be no more.

The rise or fall of a nation, to a greater or less degree, depends on the education of its young. If there be neglect or carelessness in providing for the mental, moral or physical growth of the youth of a nation, then that nation ceases to grow; and cessation in growth is promptly followed by decline and decay. This work in behalf of the young is carried on conjointly with the home and public school system. But in the homes of the American Indian the home part of this work is very deficient as it touches, even today, too much on the old uncivilized life, and where the home fails in its part, the work must be taken up in some other way.

Our government provides teachers well qualified for the mental, moral and physical development of the young Indian. The church provides teachers for their spiritual development. With these working hand in hand the Indians are supplied with the necessary temporal means for their mental and moral development. The government takes the Indian child from the home while yet tender in years and places it in school. Their first effort is to teach it the English language. Along with this begins the primary training for future usefulness.

About the first work put into their

hands is darning and mending. Then follow different lines of housekeeping—cleaning, washing, ironing, sewing, cooking and baking for the girls, while the boys are trained in departments of work that will be helpful to them in future years. Their spiritual training is not neglected in the school work, but where there is a mission much of this is entrusted to the missionary. All work with the Indian is slow but I believe their ethical nature develops more slowly than any other. But line upon line, precept upon precept, and in time this nature too will be wrought upon, and when once truly converted we find them faithful.

Maurice Miller.

The children are sent out from the school at the age of eighteen or twenty, with a fair knowledge of reading, writing and figures, and also of the different lines of work necessary for house-keeping. But here the struggle begins. In many of the homes the parents have not had the advantage of education and cling tenaciously to old habits and customs, and in such homes the young people have but little chance to practise what they have been taught, and too often fall back into the ways and customs of their parents. Many of them in a few years have forgotten how to read.

While this has been the picture, I believe the tendency now is upward. In a number of the homes today, the parents have been in school, and where such have gone out to homes of their own their children are not only better taught, while in the homes, but hold and use more of what they receive in the school, and as these go out to homes of their own still further advancement will be evident.

A work that thus far has been a difficult one is to induce these young people to make their own homes. The patriarchal system is too prominent with the Indian, two or three families living under the same roof. They each have their own farms, but they will too often stay on them only while they are putting in their crops, and then gather together under the parental roof. The subject, "Each new family by itself," is being urged, and we hope in time to see the family life established among our red neighbors, and see as happy and prosperous homes here as any in the land.

Another thing that requires careful and patient work is to induce them to settle down quietly and take care of their farms and homes. The limited amount of arable acreage on this reservation rather encourages the chase and the mountain life, where they find meat, berries and roots for food, and obtain skins for their gloves and moccasins. But efforts are being made to encourage more careful farming, and hopes are entertained that in this too the future will see the Indians with as prosperous farms as their pale-faced brothers. Until this is accomplished the home-making and

housekeeping will not reach its best. As it is now the house is shut up so much of the time that there is but little encouragement to fix it up.

The hope for better homes and better farming with the Indians lies with the young and these in that regard require our best and most continuous efforts in their development.

Warm Springs, Ore.

Progress at Tama.

By Miss Elizabeth Campbell.

DEAR Magazine Readers, the title of this article should be the "Situation at Tama" for that is largely the contents. I felt that you needed first to know the conditions in order to see that any progress had been made at all.

The number of souls on the reservation at present is about 341. When I came here there were 338, and there have been two deaths (one was murdered) and five births since. They are mostly of the Fox band of the Musquakie tribe, although there are two Sac Indians, five Pottawottamies and a few Winnebagoes. They own 3000 acres of land, which is about 8¾ acres each and as the land is theirs by purchase, are not governed by reservation laws but have less restriction than any other tribe, hence they are not compelled to educate their children, nor do anything scarcely that they do not wish to. Their condition is perhaps the most primitive of any tribe on the continent. While some of the members are intelligent, making rapid strides during the last decade toward a civilized mode of living, there are still many who cling tenaciously to all the simplicity of living and superstition of belief that was practised by the savages on the Atlantic coast when discovered more than four centuries ago.

In appearance they are not unattractive but are much inclined to be fleshy. In cut their upper garment is simplicity itself and in color is either brilliant or much trimmed with colored ribbons and is practically alike for both men and women. The latter wear a very wide full skirt usually trimmed with a deep flounce and almost always decorated with rows of narrow ribbon. Some of the men wear the ordinary suit with their gay ribbon decked shirt, but some wear only moccasins and a blanket. The women invariably wear a shawl or blanket, which few of them can be induced to remove, summer or winter, even at the table. This describes their costume for ordinary, but for special occasions they array themselves in the most gorgeous and glittering finery literally covered with ornaments and the faces painted hideously.

I have not been able to learn much about their religion, but it seems to be mainly heathen superstition mixed with some ideas from the Christian church and tainted with Catholicism. For instance, they bury, with the dead. quantities of food, the finest of clothing, etc;—the old superstition. They celebrate a feast somewhat like our communion, though what its significance is I cannot say, and they believe in a state of probation after death, resembling purgatory, and lasting one year. Their form of worship seems to be mainly a stately dance, to the beating of a drum, and accompanied by a weird wailing chant, each dancer having strings of sleigh bells tied around his ankles.

Their homes vary greatly. The more progressive have small board shanties, usually one room only. Three families have houses of two rooms, and three have fairly good three room houses. Many however, still prefer the "wickiup," which is a dome shaped structure made

by sticking poles in the ground in a circle drawing them together at the top and covering this frame-work with a matting made by weaving rushes together. A hole is left in the top for the light to enter and for the smoke to escape. A fire is built on the ground in the center of the wickiup, and after the smoke has wandered around the room, torturing the eyes and saturating the clothing it is crowded out, at the top. Yes, literally crowded out for often two or three *families* with all their wardrobe, household furnishings and utensils, and store of provisions, occupy that one small room.

When they have any money they are very extravagant in its expenditure, especially for dress and ornament; hence their food is as varied and abundant as their means will permit. In preparing the food they seem to have very little use for milk, butter, or eggs, and very few of them keep cows or chickens. From necessity, where there is no cooking stove, the food must be either fried or broiled where it cannot be roasted in the ashes. Their bread is prepared with baking powder and patted out into large flat cakes and dropped into a pan of hot lard. Where there is neither table, chair nor convenience of any kind, and where the room is filled with smoke, and ashes are continually falling about, all regard for cleanliness must soon be lost. The conditions under which the women work must be disheartening in the extreme. Perhaps my readers will understand better if I describe two occasions —one a dinner, January 1st, at the home of the second chief, one of the leading families of the tribe, and the other the night of January 19th, spent in the wickiup where there was a very sick boy.

Dr. Anna Jensen (who has been with me since Dec. 8th) and I, went by invitation to cook the New Year's dinner. I had been there a few days before to find out what they were to furnish for the dinner, and the impulse to go the next day and clean up the house, a little one room shanty was very strong, but that meant another livery bill; so we gave it up, but when we arrived on the appointed day we found the house in a reasonably clean condition. We took great pleasure in preparing an appetizing dinner with the assistance of two girls about twelve years of age, one of whom understood English fairly well. The family consisted of the man and his wife with five grand-children they are rearing; also the father of three of the children with his second wife and two children. During the preparation we had an interested audience in the women and children, the men and two others, one of them the chief of the tribe, having withdrawn to a nearby wickiup, presumably to entertain themselves with card playing, as that is their favorite pastime. We had taken with us a good supply of cooking utensils, also two each of plates, cups and saucers, knives and forks, thinking the family could supply their

Old Indians on issue day.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

own dishes. When we came to serve the dinner, in the absence of table and chairs we spread our table cloth on the floor and sat around it, a company of fifteen, for the other two men had been invited to join us. This caused us some perplexity, as the family china provided only a cup, saucer, dish or plate, and table spoon for each member, leaving none for the extra guests; but we surmounted the difficulty by giving them our own supply, and Miss Jensen waited till the others were done, while I ate with my fingers from the inverted lid of the potato kettle.

Our night's experience in the wickiup was more trying and less enjoyable. The sick boy, a man in stature, had been a frequent visitor at the mission, and when his mother came to ask us for a quilt to make him more comfortable, and said we would be allowed to see him, we took one and went out, a distance of about three miles. We found him very ill with what was probably pneumonia. He lay on the ground with a piece of matting and some old comforts under him. Close beside him in the center of the room was a fire with its comfort and its attendant misery of smoke and ashes. He had been very ill for eight days, much of the time delirious. His only physician was an old woman, partially blind and decrepit from age. The father *sternly* forbade us to give any medicine (something we had no intention of doing as Dr. Jensen is an Osteopath), and at first we were commanded to stay on the opposite side of the fire from him, but in one of his delirious spells when he became incorrigible, I crossed over without permission and succeeded in quieting him, and when they saw we could manage him they permitted us to be the night watchers, and we took care of him till six o'clock the next morning. The sick boy lay on the west side of the fire, and the father at his feet across the north side to be near when we needed him. On the east side was the boy's grandmother and the "doctor woman", while Miss Jensen and I had a small unoccupied space at the south end of the room. During the evening they "treated" him. A pan of hot coals was held under the bed clothes so near his body that it must have been very painful, and then the old woman would fill her mouth with some dark colored medicine and squirt it all over his body, which was naked excepting a breech cloth. A decoction of some kind of herbs was kept among the coals and he was given a drink of the medicine on every pretext, but was not allowed a drop of cold water although burning up with fever. During the night a driving sleet fell, and blowing in at the hole in the roof, fairly drenched the two women on the east side of the room, but fortunately none of it fell on the sick man. We had a busy night for he was delirious all the time and for about an hour was fairly wild, but only twice was it necessary to wake the father, and he got a good night's rest, which he needed very much. That was all we were ever allowed to do for him although we offered assistance repeatedly, but we took him a cot with springs and mattress' and tried to make him as comfortable as possible. When morning came, we had no way of getting home till nearly noon, and when they offered us breakfast we accepted the feast of "coon" meat, squash, bread, and coffee with a merry countenance and all possible good cheer, although we might have enjoyed it more if we had not been compelled to sit there and watch the old grandmother prepare it, and wash the dishes, wiping them with a piece of paper in lieu of a towel. This will give you some idea of how they live, and what we have to contend with—filth, ignorance and superstition and you may add to these a deep rooted and bitter prejudice against the "white man's" religion. So much so that we have to be very guarded in approaching the subject lest they close their hearts and homes against us. One of their vices is the use of tobacco by men *women* and *children*. Another is gambling, and perhaps not the least is intemperance. Their idea of the marriage relation is vague

and divorces very common. One very great annoyance has been petty thieving and for a while nothing seemed to be safe but we have not been troubled much lately. Perhaps the greatest drawback to the progress is the ignorance of the language; they know but little more of ours.

But what of the progress? Yes, I am coming to the subject now. All we have tried to do has been to get acquainted and to win their confidence and good will, and we can feel that we are gaining friends every day. We have not accomplished as much as we should because we have no means of getting around over their territory, but when spring comes expect to keep a horse.

Since February 1st we have had a school of three pupils with a fair prospect of more. This is what we have longed for most as they must be taught English if they are to be able to read the Bible, and the school affords an excellent opportunity for Bible reading and prayer. You should see the earnest faces when the "Book" is explained, or the reverently bowed heads when the prayer is offerd.

Dear reader, will you not pray most earnestly that all these people may at least be made willing to hear the story of the Gospel?

Tama, Iowa.

Wakamo.

By Miss Ella Montgomery.

IN a lonely and obscure nook, isolated as it were from the world, shut in by mountains towering on every side, lies a quiet little settlement. The dark skins of the inhabitants may tell you their nationality–the American Red Man; quiet, inoffensive and reserved in manner and habit, quietly plodding out his course through life.

One of these is the subject of our sketch. No one knew her age, but she was old and bent with years. She was blind, and as nearly as I could learn had been forty years. She had naught of this world's goods. She lived alone in a little hut on the banks of Chetike creek. She had neither food nor clothing except as it was carried to her by friends; yet with all her poverty, blindness, and deformity, a cheerful and happy spirit always greeted us when we visited her. But what impressed me more than her cheerfulness was her implicit trust in her Saviour. Often and often, as I have talked and prayed with her, she would raise her sightless balls to heaven and in prayer or testimony pour out her soul in gratitude to her Maker. She has been very weak all winter, and several times I said to her, "Wakamo is a poor old woman," and every time her answer was, "Yes, here on this earth, I am poor and old and blind, but pretty soon Jesus will come and take me home, and then I will be always happy." Sabbath morning, January thirty first, Jesus came.

The incident of her death is a sad one. I had often gone to make a fire for her in the morning, but this morning I felt that I could not enter on my day's work until I knew Wakamo was comfortable. I went to her house. The door was open but she was not there. On looking around I found her at the foot of the little hill about four rods from the house—dead. In the early hours of a Sabbath morning Jesus came and took the lonely one home.

When I think of the poor miserable creature and of her faith and trust, I recall the verse, "Not many wise after the flesh, not many mighty are called, but God hath chosen the weak things of the world to confound the mighty."

Warm Springs, Oregon.

Indian Affairs

We extract from the Annual Report of the Commissioner of Indian Affairs the following:

Mission Schools.

The most valuable adjunct of the government work of civilizing the Indian is the missionary and educational work of the various bodies of Christians who maintain schools and churches in the Indian country. They are doctrinal and denominational in character, and seek to impress upon young and old the religion expounded by the respective churches. While there may have been slight friction at a few places, in the main there has been hearty cooperation between the missions and the government in the great work in which both are zealously enlisted. The God-fearing, earnest, and sincere mission teacher is an immense power for good in uplifting the Indian race, developing the spiritual nature of its people, and making sober, religious men and women.

Forty-four boarding schools and 4 day schools were conducted by religious bodies or charitable organizations. The large majority are located in the Indian country in connection with mission churches and chapels. Of this number the Presbyterian church reported 4 boarding schools; the Catholic church, 30 boarding schools and 3 day schools; the Episcopal church, 3 boarding schools; the Reformed Presbyterian church, 1 boarding school; the Congregational church, 3 boarding schools; the Methodist church South, 1 boarding school; the Society for the Propogation of the Gospel, 1 boarding school; Lincoln Institute, Philadelphia, Pa., supported by voluntary contributions; the Lutheran church, 1 day school. Contract schools were abolished by the discontinuance of Government aid by Congress in the Indian appropriation act of 1901.

Agents.

The most serious obstacle in the path of Indian civilization, in my judgment, is the practice of appointing Indian agents for political services. In case of a bonded superintendent of Indian schools, there is no political pull, or otherwise, to hold him in his position, and the knowledge that such is the case is a powerful factor in inducing him to stand up for the rights and for the best interests of the Indians under his charge. The administration of an Indian agency should be a purely business proposition. There should be no politics in it. The protection of the rights of the Indians and their civilization should be the sole object to be attained. Bonded superintendents of Indian schools are under the civil service laws and are, as a rule, educated men. They are required to pass difficult examinations, must have had experience in the service, and hope to make it their life work.

There are about thirty agencies under the care of the bonded superintendent. Warm Springs, Oregon, being among the number.

Sale of Liquor.

The record for the past year demonstrates in a marked degree the activity of the officials of the Indian service in apprehending and prosecuting persons charged with having violated the law prohibiting the sale of intoxicating liquors to Indians.

Progress.

The latest statistics obtainable from the Indian Bureau are interesting as showing the progress of the Indians in civilization. We reprint them for the information of our members and readers:

The Indian population of the United States, exclusive of Alaska, is 260,250.

Exclusive of the Five Civilized Tribes, 98,199 Indians wear citizens' dress, and 32,846 in part.

Number of Indians who can read, 46,044; number who can use English sufficiently for ordinary purposes, 57,975.

Dwelling-houses occupied by Indians

6,758.

The number of Indians who are church members (communicants) is, according to partial reports estimated to be over 31,000.

Indian children enrolled at the various schools, 28,610.

Indians who have received allotments of land in severalty, on and off reservations, under the general allotment and other acts and agreements, 72,158.

It is estimated that about 15,000 Indians are entitled to vote. Just what proportion of them exercise this right cannot be definitely ascertained.

Indian Testimony.

We extract from "Indian Boyhood," by Dr. Charles A. Eastman, a full-blooded Indian, the following:

The North American Indian was the highest type of pagan and uncivilized man. He possessed not only a superb physique, but a remarkable mind.

Very early the Indian boy assumed the task of preserving and transmitting the legends of his ancestors and his race. Almost every evening a myth, or a true story of some deed done in the past, was revealed by one of the parents or grandparents, while the boy listened with parted lips and glistening eyes. On the following evening he was usually required to repeat it. As a rule, the Indian boy is a good listener, and has a good memory. This sort of teaching at once enlightens the boy's mind and stimulates his ambition. All the stoicism and patience of the Indian are acquired traits.

I was made to respect the adults and especially the aged. I was not allowed to join in their discussions nor even to speak in their presence unless requested to do so. We were taught generosity to the poor and reverence for the "Great Mystery." Religion was the basis of all Indian training.

No young man was allowed to use tobacco in any form until he had become an acknowledged warrior, and had achieved a record. Young men treated to "spirit water" were ordered tied up and put into a lodge by themselves to remain "till the evil spirit had gone away."

What the President Said.

Speaking of a tour he made to certain of the Indian reservations while civil service commissioner, President Roosevelt said: "I had not gone there properly upon missionary work, in the narrowest sense of the term, but I got enlisted in missionary work rapidly, because, after all, any effort to try to further the cause of civic righteousness is missionary work, and the effort to see that the Indian gets a square deal, is, at any rate, an adjunct to missionary work. I spent twice the time I intended out there, because I became so interested, and I traveled all over the reservation to see what was being done, especially by the missionaries, because it needed no time at all to see that the great factors in the uplifting of the Indians were the men who were teaching the Indian to become a Christian citizen.

America's Unpaid Debt.

From the Assembly Herald.

That America is indebted to the Indians is generally acknowledged. The United States recognizes the validity of her share of the debt. She has undertaken to discharge that obligation in two ways: (1) by purchasing their lands, distributing annuities, guns, blankets and food; and (2) by providing for the education and training of their children.

The first plan costs hundreds of millions of dollars, and the loss of tens of thousands of lives. To feed the Indian was cheaper than to fight him, was insisted upon by the agents of the Government. That policy made it necessary to both feed him and fight him. The educational policy is better. For while it used to cost, as estimated, a hundred thousand dollars to kill an Indian—and thus make him a good Indian—it now only costs one thousand dollars to educate him and thus make him a man. The educational policy is the cheaper and most humane, if not the most effective. But the Indian has a soul to save, and a mind and body

to fit for the duties and privileges of Christian citizenship; and the Government can do neither the one nor the other. That obligation can only be met by the Christian Church.

There are bands of Sioux in the Dakotas, Nebraska and Montana; offshoots of Navajos in New Mexico and Arizona; settlements of Piutes in Colorado and Utah; as well as numerous tribes scattered through the central portions of the Pacific States, who have never had a settled missionary or mission school among them. Some reports give the number of these wholly unreached tribes at thirty-two; but this is an under—rather than an over—statement of the facts.

The Thank-offering of Fairtown.

By Julia Tomkinson.

"THERE is a sudden and urgent need for an increased appropriation," wrote the general secretary of the Woman's Board of Missions "Can you not double your Thank-offering this year?"

Mrs. Ayers, president of the society of Fairtown, read the appeal with a sigh. Winter sunshine flooded the cheery room, parlor and library in one, that busy Monday morning. Evidences of a refined and cultured personality were in all its appointments, though the only expensive article of furniture was the fine piano, vibrating yet from the touch of skillful fingers.

"How can a greater effort be made?" She thought a little wearily as she left the room, to take up the work waiting for her busy hands, and recalled, meantime, the earnest appeal she had made at the last meeting. "Yes," she soliloquized regretfully," I must make time somehow, and send a personal note to every member. Twenty-five members, and the days are so full. That lecture and social afternoon must be given up."

The president of Fairtown society had a genius for figures. With a moderate income, by her careful, intelligent management, she made home a cosy nest of comfort for her scholarly husband and children. Brimful of executive ability she marshalled her forces for success. She knew the exact condition of the Treasury and supposed she knew the resources from which she might draw. With characteristic force she bent her energies to the task of doubling last year's Thank-offering. By Friday evening personal notes had been delivered to each of the twenty-five members.

They ran after this fashion:

"*My dear friend*; Money is the great need of the hour. I never longed for wealth as I do now. An urgent appeal has come from the secretary of the Woman's Board of Missions for an increased Thank-offering. Let us double our contribution—by great personal sacrifice, if necessary. With an earnest prayer for God's blessing on our effort.

Your Sister,
Frances Ayres."

The last note dispatched, she turned for an hour of needed rest to her favorite corner, at the sunset window of the dainty parlor, her well-worn Bible in her hand. With a sudden flash of illumination she read words long familiar: "And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy *might*." Over and over the sweet imperative command she went, and a voice whispered, "You have done with your might what your hands found to do. How about the loving?"

"I love my Lord and his work," she said faintly.

"Yes, truly and earnestly," came the answer, "but with your *might*? Are you willing to pour out your heart in more than the abandonment of loving, to give

the treasures of your home and friendship that all such possibilities in you may be laid at His feet, a joyful Thank-offering? You have longed for wealth, in this emergency, and not for selfish purposes. God knows the latent power of your heart. You do not, and now He asks the priceless gift of the might of your love."

"O Christ!" The strong sweet face was buried in her hands. The hush of the quiet room was broken now and then by a long quivering breath. "It means so much. Help me to love with my might."

The clock on the mantel ticked the minutes away; the half hour, the hour. A shining face was lifted. "With my might," she said softly, and left the room.

Days sped rapidly away, full of joyful service. With them came a sense of possession. She was growing rich. The Sabbath message of her pastor fell upon a responsive heart, "He became poor that ye—might be rich." The great truth thrilled and enlightened her, and with resources infinitely multiplied, she left the church, unspoken praises keeping time with the throbbing chords of the organ. Monday's mail brought a letter from a dear old friend. How strangely the words fitted, "The only real wealth in the world is love, and that never fails, divine or human." She felt as if she owned all creation.

Again each member of the missionary society received a message from her president, which read somethiug like this:

"*Beloved*, I was mistaken. Money is not the greatest need of the hour. 'Mine eyes have seen the glory of the Lord.' He came in love, He comes through love today. Please read Deut. vi: 5, emphasizing the last word. Let us give, as our richest Thank-offering, the might of our love. Will you join me in earnest prayer, and come, still praying to our meeting Friday night? Rejoicing as never before in our privilege;

Your Sister,
FRANCES AYRES."

An earnest group of women was gathered in the well lighted parlor, every one of the twenty-five being present,—an unheard-of occurrence. Their faces were full of eager interest. The president's appeal had taken hold of them with strange power. She had labored not alone. The low buzz of conversation ceased as Mrs. Ayers took the chair. Lovely as her life had been, a new atmosphere seemed to surround her. A look of exaltation was on her face.

The routine business of the hour was speedily dispatched, and an expectant hush fell on the circle. In a few simple words she told them of her new experience. "My sisters," she added, "What seemed to me a sacrifice a month ago, is today a joyful privilege. O how rich we are! Now, out of our boundless wealth, let us offer thanks." She rose to her feet and lifted her glowing face. "O, Love divine," she prays with thrilling voice, "having Thee we posses all things, and all we have is Thine. We give Thee again Thine own."

"Take my silver and gold,
Not a mite would I withold,
Take my love, my Lord, I pour
At thy feet its treasure store!"

Without a word the treasurer rose, a basket with a loose cover in her hand. Silently she passed around the circle. Under the cover slipped hands white and soft, hands thin and worn; some winning bread by the needle's toil, others trembling with age, hard and knotted by years of unselfish service; an artist's hand that held the touch of genius, and the slender hand of a musician, fit to strike the chords of an angel's song. They held treasures of silver, and no one knew what another gave. A vivid sense of an unseen Presence held their hearts. At length one clear, sweet voice, tremulous with joy, broke the stillness. A chorus swelled the triumphant song:

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Savior's praises speak."

The treasurer of the Woman's Board of Missions, in her office far away, opened wide her astonished eyes. "Now God be

praised," she said, "the Thank-offering from Fairtown is doubled twice over. The appropriation can be met." And out to women sitting in the midnight darkness of idolatry, went a consecrated woman to preach the glad tidings. They turned their weary hearts to the Light, "and many believed on the Lord of such as should be saved."—*The Christian Missionary*.

Editorial.

Who gives and hides the giving hand,
Nor counts on favor, fame, or praise,
Shall find his smallest gift outweighs
The burden of the sea and land.

Who gives to whom hath naught been given,
His gift in need, though small indeed
As is the grass-blade's wind-blown seed,
Is large as earth and rich as heaven.

—*John Greenleaf Whittier.*

Do we sufficiently remember that we must one day give account of every cent we spend? Our money is not altogether our own; for God has given it to us in trust. May His grace guide us all into the right spending of our means, so that when the time of reckoning shall come, we may not be ashamed, in His presence. Surely in that day we shall not likely regret having given Him a liberal Thank-offering.

For many years those familiar with our mission in India have been accustomed to the name of Miss Rosa McCullough, whose faithful work has been blessed of God. We feel true sympathy for her in the loss of her father who, after an honored and useful life, died recently at Greenwood, Missouri. His daughter was denied the mournful privilege of being with him as the end came, and now she sorrows in a remote land. But the same God who was, as we trust, with the father in the hour of need, will comfort her in her sorrow. We have understood, moreover, that last Fall, Miss McCullough was bereft of a brother also.

Rev. W. B. Anderson, too, will through all his remaining years on earth lack the joy of speech with his loved father, who passed away at Buffalo, New York, on the eleventh of January. We express sorrow for our missionary in this time of mourning. But it is not to those only who are advanced in years that the end of life comes. Omniscience sometimes sees that a tiny span has been long enough in which to complete the work assigned by Him. Mr. and Mrs. Kruidenier lately lost a little son through the dread disease, diphtheria. The child was between three and four years of age. It must require great resignation to God's will for parents to submit humbly under such a trial. Yet we know that the Lord of life is the Lord also of death, that He does all things in wisdom and love, and that those who sleep in Jesus are beyond the power of the second death. May the peace and comfort of the Almighty God support those who walk in sorrow.

"When some beloved voice that was to you
Both sound and sweetness, faileth suddenly,
And silence against which you dare not cry,
Aches round you like a strong disease and new—
What hope? what help? what music will undo
That silence to your sense? Not friendship's sigh—
Not reason's subtle count! Not melody
Of viols, nor of pipes that Faunus blew—
Not song of poets, nor of nightingales,
Whose hearts leap upward through the cypress trees
To the clear moon; nor yet the spheric laws
Self-chanted, nor the angel's sweet All hails,
Met in the smile of God. Nay, none of these.
Speak THOU, availing Christ! and fill this pause."

The Twenty-fifth Annual Report of the United Presbyterian Women's Association gives encouraging intelligence about the benevolent enterprises under the care of that organization. We quote a few extracts. With regard to the Orphan's Home, its Secretary says: "Notwithstanding the large addition made to our building a

year ago, it is still too small to accommodate one hundred comfortably. The dining room is now taxed to its utmost to seat the children we now have, and if we receive any more girls we will have to put beds in our parlor. We have come to the point where we must refuse all but the baptized children of our church, and we find this sometimes hard to do."

The Memorial Hospital Secretary describes in an interesting manner the plan of the proposed new hospital to be erected in Wilkinsburg beside the Aged People's Home. We are glad to know that the United Presbyterian Church is to have a well equipped and ample general hospital in the region of Pittsburgh. We have learned with regret that many of our people there have in times of illness taken refuge in institutions under the care of the Romanists. Such a course of action will, we trust, come to an end when the very complete United Presbyterian Hospital shall be an actuality instead of a project.

The Home for the Aged is something that should appeal to the hearts of all who have known the tender ministrations of father or mother. The addition of a new wing to the building already erected is in contemplation.

Dr. and Mrs. S. S. Wilson, left their home in Xenia, Ohio, February 29, for Cuba, where they expect to spend the month of March for the benefit of Mrs. Wilson's health, which the readers of the Magazine and her numerous friends will regret to learn has been somewhat impared during the past few months. As one of the editors of the Magazine, and its principal editorial writer, our readers have probably learned to admire as well as love Mrs. Wilson for her unremitting devotion to the cause which is the inspiration of the Magazine, and which has redouned so much to its welfare and progress. That she may return fully restored to health is the hope and prayer of the remainder of the Magazine Committee, in which hope and prayer the readers of the Magazine will no doubtfully share.

It must give Mr. Watson sincere pleasure to visit the United Presbyterian mission stations in India and Egypt. His primary object in taking this tour was undoubtedly that he might become somewhat familiar with the field and with the missionaries. The information he is securing has been shared with others through his letters to the denominational papers. The Church has been interested in reading these and should be enlightened and stimulated by them.

"The story of missions is a sufficient answer to the calculating or mathematical spirit that coolly calculates whether or not missions pay financially. It puts in one scale the money annually gathered, and weighs one over against the other. Such a method applied to a work commanded by God is itself close akin to to blasphemy. Money it is possible to weigh, but who can weigh a soul? On the triple doorways of the cathedral of Milan are graven three inscriptions. On one side, with all the emblems of plenty and pleasure, "All that pleases us is but for a moment." Opposite, with all the symbols of pain and anguish," All that afflicts us is but for a moment." In the middle, over the fadeless crown," That only is important which is eternal.... All temporal good, however desirable, is still temporal. The earth and the work that are therein shall be burned up, while he that doeth the will of God abideth forever. Take one example—Livingstone's body-guard, Susi and Chuma. When they found him dead in that hut at Ilala, they took out his heart and buried it under the moula tree, as the inalienable property of Africa; then rudely embalming the body, wrapped it in bark and canvas and lashed it to a pole, and undertook that greatest funeral march on record, running all manner of risks for forty weeks by day and night. They had to pass hostile tribes nearly every fifty miles, involving new risk. That journey of fifteen hundred miles demanded all the patience of indomitable love and the sagacity of the most competent generalship. Yet, depending on God, the deed was done, and so the remains of the great missionary general, statesman, and explorer were laid to rest in England's grand Abbey.

Do missions pay? That black man, Susi, whose hand was upon the pall, was fully the equal in nobility of any of the noblemen that helped bear that sacred load; yet Susi was the fruit of missions, and had all the life-blood andtreasure spent on African soil wrought no other result than to give such a hero birth, it would be full compensation."—*The Missionary Review.*

Rev. Henry S. Nesbitt, a student in Xenia Theological Seminary, has been appointed as a foreign missionary, and he with his family expects to leave America sometime next fall. Mr. Nesbitt's home is in Cambridge, Mass.; but during his Seminary course, the United Presbyterians of Xenia have had the opportunity of becoming aquainted with him and his wife. We think that these both will make good missionaries, and that India will gain by their presence in that land.

On the twenty-sixth of January the missionary party, consisting of Dr. and Mrs. A. F. Grant, Dr. Jean I. Best, and Misses Hammond and Ingram, sailed from this country. Mr. Walker expects to follow soon. The Church wishes them a comfortable voyage.

The Business Men's Prayer Circle of Pittsburg and Allegheny has assumed the responsibility, we understand, of Rev. Mr. Walker's support in the foreign mission.

This month Mrs. C. W. Crowe, President of the W. G. M. S., has a message for us. Let it be read with attention and its suggestions observed with diligence.

Some of the uses of "missionary furloughs" may be gathered from the following letter from one of our correspondents who writes from Tarkio, Missouri:

"During her year at home here in the town of Tarkio College, I think Miss Minnehaha Finney did much to make the foreign mission work desirable to many of our young ladies in the college. It is to be hoped that much fruit will come of the stay of our foreign missionaries in this their native land while they in one sense are resting. Mr. and Mrs. J. Kelly Giffen are much appreciated here and by their good cheer will do much good to deepen the Master's work here as well as extend it in the Soudan."

A writer in The Southern Workman, after giving a number of concrete illustrations of the good effects of industrial education for Indians, sums up the situation in the following words:

"In gauging the result of the industrial training of the Indian—for education with him means industrial training—the fact must be taken into account that these people have never heretofore been obliged to work. Since the old hunting days whose heavy labors were relieved by the excitement of the chase, their maintainance has for the most part been provided by the Federal goverment in return for lands ceded. Their children are educated without cost to them. Content with a simple life, they are without our complex and multiplied wants, and with an inherent improvidence, they have no care for the morrow. Whether or not they 'have far too much done for them" depends perhaps on the point of view. Doubtless we should not think it too much if done for ourselves and our children, and yet it has surely been enough to weaken the Indian's power of initiative and in so far to do him wrong. This effect will pass, however, and in the meantime its importance need not be exaggerated, for the Indian trained at school can and will work even at the steady drudgery of the farm or shop."

Friends, are our hopes to be disappointed? We long for great results from this issue of our Magazine—results manifesting themselves in the enlarged interest taken by United Presbyterians in the unfortunate Indian who, though he may be degraded, is yet amenable to the deeds of Divine grace. Our friends who now labor or who have labored in the difficult Western field have responded to our request for articles for this special issue

and we have been impressed with the need of the work and with the courage of the workers. Think of the deprivations there, the loneliness, the discouragements, and be convinced that missionary heroism is found in Oregon and Iowa just as truly as in foregin lands. Let not these who work for the Indians be forgotton, nor those for whom the sacrifice is made. Write to Simnasho and Warm Springs and Tama occasionally, telling those who there labor in the Gospel that they are not unremembered nor unesteemed. Then, may not some or several or many United Presbyterians be influenced to seekgovernment employment among the Indians? Mrs. Alter's article will show the need for good officials among these neglected ones. In a recent letter she writes as follows:

"Will you kindly state some place in the Magazine that teachers' salaries range from six hundred to seven hundred dollars, and government field-matrons about the same? Any information concerning civil service examinations can be gained from the Indian Commissioner, Department of the Interior, Washington."

We thank Mrs. Gordon, Miss Montgomery and Mr. Ashenhurst for our illustrations this month.

Some time ago we received a full report of the Eighteenth Annual Convention of the College Springs Presbyterial which was held last fall. We regret that the congested condition of our columns has forbidden our publishing this record in its entirety. One or two of the resolutions there adopted are so appropriate to the present interest that we bring them forward now.

"Resolved, that since the Women's General Convention has made the pledge to provide one new woman missionary for each ordained missionary sent out, we pledge ourselves to make the endeavor to support one additional woman missionary; and as a means of doing this that we endorse the plan suggested at the General Meeting of asking our women to give at least seven cents per week to our women's work."

"Resolved, that we show our appreciation of God's goodness and our great privilege by a greatly increased Thank-offering at our next ingathering."

The Report speaks appreciatively of Mrs. J. Kelly Giffen's address and demeanor at the meeting, evincing as they did a spirit of devotion to Chirst and His cause.

On the morning of the day on which the forms of the Magazine are expected to close, the sorrowful tidings reaches us that Rev. Joseph Alter, of Monmouth, Illinois, died on the fourteenth of February. We feel this death deeply, realizing the crushing woe it must have brought to our friend Mrs. Alter, well known to all readers of the Magazine as a contributor of excellent, practical articles to its columns. One such we publish this month, exemplifying the warm interest which she feels in the welfare of the Indians. Let all pray that support may be given her from on high, that the arm of Omnipotence may sustain her. Mr. Alter was a true missionary who spent himself in the service of his Master. Now, as we believe, he has gone to that heavenly abode where rest and reward await him. For those of his circle who remain the Magazine desires to express its sympathy, bidding them remember that the parting is not eternal to those whose friends die in the Lord,

"Weep not, weary heart—how short the sorrow,
And the Love—how long!"

Remember that the books of Miss E. J. Sloan, Treasurer, close April 14th. Will treasurers of local societies take notice of this date and forward moneys promptly.

Twenty-first Annual Convention.

The Twenty-first Annual Convention of tne Women's General Missionary Society of our church will be held in Bloomington, Indiana, May 10–13.

As the time approaches our minds turn to our responsibilities as members of this convention. Let us make our home pre-

parations in time so that we may go with bodies rested physically and with prayer upon our lips for guidance and direction in all that pertains to it.

The Committee on Program has almost completed its outline of work for the convention, which will be published in the April number of the Magazine.

But as these preparations are nearing completion, let us bear in mind the more important preparation—that of the heart. In our home societies we would ask that the convention and those upon whom responsible duties rest may be remembered in prayer and that pastors ask for God's blessing upon the convention and all its interests.

The aim of thus gathering ourselves together, to awaken, to animate, and to direct the missionary interests in which the women have a part should be kept constantly in mind. To us has been granted the high privilege of carrying the work of the Lord forward. Let each one of us as she comes to this meeting anxiously inquire what part she can take; how she may become a co-worker with Jesus Christ in the glorious design of bringing all people to a knowledge of the Saviour; and so, as God's Spirit is promised alone in answer to prayer, may we "pray without ceasing" for the Holy Spirit's presence and for His blessing upon our convention.

MRS. C. W. CROWE.

Important Notice.

All delegates to the General Missionary Convention of 1904 are asked to send in their names immediately to Miss Frances E. Barr, 501 N. Walnut St., Bloomington, Ind. The local committee will provide entertainment for visitors at reasonable rates if requested to do so. Bloomington is on the Chicago, Indianapolis and Louisville R. R. East and west connections with this may be made via the Pennsylvania at Limedale, Ind.; at Mitchell, Ind., via the B. & O. S. W.; via the Big Four at Greencastle, Ind., and the I. & V. at Gosport, Ind.

Very truly,

FRANCES E. BARR

Programs for March and April.

MARCH—THE RELIGIONS OF CHINA.

1. Weakness of China's Religions as Compared with Christianity.
2. Popular Superstitions in China.
3. Temples, Towers and Pagodas.
4. Life of the Lamas.
5. Chinese Religious Education in the Home.
6. Evil Effects of Nature Worship.
7. Secret Sects and their Influence.
8. Ancestral Worship and its Effects upon Character.
9. Feng Shui or the Science of Luck.
10. Why the Proud Literati oppose Christianity.
11. Compare the Confucian White Deer College with Christian Colleges in England and America.
12. Peking, the "Forbidden City."

APRIL—NORTH AMERICAN INDIANS.

1. Duties we owe to the Indians: (a) to learn about them; (b) to Christianize them; (c) to educate them; (d) to provide for them.
2. Subordinate benefits brought to the Indians by the Christian mission.
3. A Sabbath day among the Indians at Simnasho.
4. A Description of Indian child-life.
5. Propriety of United Presbyterians securing government positions among the Indians.
6. Story of our Denominational Work among the Warm Springs Indians.
7. Work in behalf of young Indians.
8. Progress at Tama.
9. What may the Indian become?

Thank-offering.

A Monthly Message.

To all who truly love to give their Thank-Offerings unto the Lord, March and April are of special interest. The work of preparing programs for the congregational "Ingatherings" of offering

alls for special prayer and consecrated ervice on the part of the officers and nembers of societies, and a zealous effort ombined with perserverance to interest he many women in our churches outside f the missionary societies. It is an in-tance of the "faithful few" striving to in the many to "give a blessing and in a blessing" through giving to the ord.

Judging from the many letters from all arts of the church telling of a deeper in-erest among the women and children ince the "Rallies" were held last Octo-er, have we not reason to expect increas-d contributions and more liberal Thank-fferings this year from Senior and Junior ocieties? On the first page of "An Open Door," a four-paged leaflet being sent ut with the Thank-offering envelopes nd boxes this year, is a copy of the large hart which was suspended back of the ulpit in the First Church, Allegheny, uring the convention of the Women's eneral Missionary Society last May.

The striking facts and figures there set orth, we trust, will "burn" themselves nto the minds and hearts of all who read hem, and give them no rest until every ne of the 75,000 women of our United resbyterian church is secured as a help-r in giving, at least, seven cents a week n contributions and one penny a day as thank-offering to God that through their ifts others may learn to worship Him. hese small sums per week and day may o for such as have to earn their own liv-ng or have goodly sized families to sup-ort from the comparatively low salaries f husbands and fathers. But does a oman of wealth suppose for a moment hat only seven cents a week contribution nd one penny a day Thank-offering is all hat is required of her? Hear what the ord saith! "Thou shalt give unto the ord thy God according as the Lord thy od hath blessed thee." Deut. 16: 10. Freely ye have received, freely give." atthew 10: 8. Thus we learn from both he Old and New Testament that large ifts, the Lord *expects* from all who are able to give them.

Why has God entrusted such large amounts of His gold and silver to His own people in this age of the church? Not that they may use it only, *as many do*, for the pleasure and comfort of themselves and their families! Not that they may hoard it up as many do until they can have their names written high up among the wealthy of the world! Not that they may use every dollar as if it were their own, and then when they cannot live longer to use it, will it to the church, or still worse, leave it all to their children or nephews and nieces who are likely to follow their penurious example and thus *rob God* from one generation to another and entail a curse upon themselves.

No! No! No!

God has opened the doors of all nations to the gospel today as never before, and He in giving wealth to His people bids them "enter and occupy." Through God's blessing upon the silver and gold, it is possible to reach the people of every nation with the gospel in a very short space of time. Over 1900 years have passed since Christ gave to His followers the command: "Go ye into all the world and preach the gospel to every creature." The condition of the world today tells us how feebly God's people have responded to this command. Some in our churches today are giving for the spread of the gospel—far above their "tithes and free will offerings," but alas! where there is one who does thi- there are thousands who fall far below even their tithes. Can we wonder that God does not open the windows of heaven and pour out His blessings? God forbid that the women who are enrolled as Christ's followers should be of the number who withhold from Him, who has so richly crowned them with blessings, their tithes and Thank-offerings!

(MRS.) MARY CLOKEY PORTER,
Thank-offering Sec.

A Word to the Juniors.

Very soon the statistical secretary of

the Women's General Missionary Society will be sending out blanks for the annual reports of societies. In these blanks are special columns for the Junior's Thank-offerings. Can we not, this year, have every Junior Society, Missionary Union and Endeavor enrolled as givers of Thank-offering? Remember that in giving a Thank-offering you help all departments of our missionary work. Let each society *begin at once* and see that every member is given a box in which to gather in the nickles and dimes, yes! and even the little brown pennies. Then if you want your gifts greatly multiplied in power send up with each gift a prayer asking God to accept and bless it in saving souls.

If your society has not already ordered Junior envelopes in which to place the offerings from your boxes for "Ingathering Day," have them ordered soon and read carefully the little story sent with each envelope, "What a Child's Penny Did in Saving Souls." A Thank-offering program for Juniors and exercises will be found in the Juniors' Missionary Magazine for March. Reader, if your society is not taking this excellent Magazine plan some way to have it in the hand of every child in your congregation. Ten copies or more addressed to one person 10 cents each. Order of Mrs. N. W. Stevenson, 331 Fourth Avenue, Pittsburg, Pa. Junior Boxes free. Postage, per dozen, with leaflets 7 cents. Junior Envelopes free. Postage, per dozen, with leaflets 5 cents. The Call of the Hours; The A. B. C. of Missions; The Master is Calling; Thank-offering Recitations; per dozen, 8 cents; per fifty, 25 cents; samples of all 5 cents. Book of Recitations for Juniors and Little Light Bearers, 64 pages, per copy, ten cents. Order of Mrs. Mary Clokey Porter, 920 Penn Ave., Pittsburg, Pa.

Words to the Wise.

"The world counts a man worth what he hoards. Heaven counts a man worth what he gives to the Lord."

"If a Christian cannot give to a worthy cause he should grieve that it is so: if he has no desire to give, he should be *alarmed*, for he is living far far away from Christ."

Not one blessing has the Lord promised in His word to the man who waits for death to call him from this world before giving of his wealth into the Lord's treasury. The word "legacy" is not found in the scriptures, neither do they give an example for us to follow of one who held his silver and gold during life and then willed it to the Lord's cause. Why do not God's people given to Him *all they can* while in health to enjoy the blessings which result from liberal giving? "*He who gives now blesses twice.*"

The Key is in the Pocket.

Did you ever hear a man remind the Lord of His promise in Mal. 3, 10? I have many a time. I have heard men really yell to the Lord to open those windows of Heaven and pour out the blessing. It would seem as if they would break the glass out of those windows, or have the Lord tear the frames to pieces, they were so anxious for the blessing; but the windows didn't open, "the blessing did not come," and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and didn't use it. How does that passage read? Look sharp: "Bring ye all the tithes (tenth of your income) into the storehouse, that there may be meat in my house, and prove me now herewith (that is with the tenth,) said the Lord, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." The "tenth" is the key to the windows. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket and give it to the Lord. Then what will happen? Why, He says He will open the windows and pour out the blessing. You can't keep the key in your pocket and get the blessing. How much noise is wasted over this test, and it is called prayer. Fulfill the condition and God will fulfill the promise.—Rev. J. O. Denning.

After giving the tithe—*which belongs to the Lord*—add a liberal Thank-offering.

Win One.

If there was but one Christian in the

world, and he, by twelve months of earnest work, could win another during the next year, and so on, it would require but thirty-two years, or less than a single generation, to win all the earth's billion and a half of population to the Lord.

There are said to be 120,000,000 Protestants in the world. At that rate, if each one was truly consecrated to his Master's service, how long would it take to save the world? As it is now, the average is one soul to each Christian in twenty years.

DR. TORREY.

Foreign News Budget.

Egypt.

Miss McDowell writes from Alexandria:

Christmas has come and gone once more, and while the children are having a vacation we are grateful for a quiet hour to make up our statistics and write our annual reports. We have had so little rain this autumn that it is hard for us to realize that time has flown so rapidly and that we are on the threshold of another year. Last year we had such a lot of rain that we rather looked for it this year again. We closed school on Christmas day. In the morning we gave the children a treat of candy and nuts, after which they were sent home to get their dinner and directed to return in time to be at the church at three o'clock.

When we reached the church we found it difficult to find places for the girls to sit, so many people had come. Mr. McClenahan opened the meeting with devotional exercises; then followed recitations and songs by the children, each school being allowed one song and one exercise. Half of it was given in English and half in Arabic. Mr. George, one of our Tanta elders, then gave an excellent address in which he brought before us very clearly Christ's work in this world and His victory over Satan.

Then followed the giving of books and dolls to those who had been most faithful in attendance at Sabbath school during the year. We are very grateful to our young friends in Salem and Greenwich, New York, and also in Chicago, for sending the dolls to our children. We hope that these young helpers on the other side of the water, who have been so kind as to remember us, have had a Merry Christmas and that they will not only have a happy New Year, but that they will have happy hearts all through nineteen hundred and four.

For a long time we have been feeling discouraged over the work among the women in our station. One of our former teachers went to New York to be with her son; another was married over a year ago, and although we had many applicants for their places we could not employ them because of their unsuitableness to fill the position; but now we have succeeded in getting two very promising women and we feel sure the work will move on better.

We are very happy to have Miss Finney with us. She has charge of the Moharrem Bey school and the Hareem work in that quarter of the city. Would that we could have a school and lady missionary in every quarter of Alexandria. Her coming was a great boon to us and means a lot to our school work and the work among the women.

The war ship Brooklyn has been lying in our harbor. We had the pleasure of seeing our "boys in blue" sit down to tea with the boys in red coats at the Sailors & Soldiers Institute. They were to have a supper later on. May they always be as happy together as they were that day. We had the pleasure of looking over the Brooklyn and came away from it with a great deal of confidence in Uncle Sam.

Tomorrow, Sabbath, we expect to sit around the Lord's table and commemorate His dying love. Dr. Harvey is to be with us. He expects to meet his daughter Lulu on Monday, as her steamer is due here the fourth.

Mrs. A. Y. Thompson writes:

It is generally known that the people in Egypt use many charms to keep themselves or their children or their property from the evil eye. These are generally writings from the Koran, the Bible, or mere nonsense, but many other things are used. Last week at a prayer meeting in Shoubra, a Coptic woman was nursing a sickly child, which had quite a number of these charms on it, one of them being a whole, black, ordinary sized mummy hand! This hung on its back, as other charms had failed to save all her other children who had died.

Mrs. H. M. Harvey sends Cairo items:

The year end exercises of the day and Sabbath schools have been in order the past two weeks. The pupils of the two schools in the Esbakiah quarter were brought together on Christmas day. The superintendent said he would only examine them in the lessons of the last quarter. He called for the subject of the first lesson, and, one lesson to be learned from it. A boy rose and gave the first and another boy the second. Then the girls gave the golden text. Thus he went through the thirteen lessons and the questions were all answered promptly. Those who had attended most regularly were given prizes of books. A prize had been promised to the girls in the Fagallah who would learn the Shorter Catechism, thinking there would be four or five. The promiser

was surprised to learn that twenty of the first class had learned it and twenty books were given. The questions were not asked regularly, but here and there and were answered promptly and earnestly.

In the Boulak school a class of six girls of about ten years were called out and recited twelve verses of Isaiah fifty-three. Then a larger class was called and recited the whole chapter. Others recited chapters in Matthew and Luke. Last of all a class of little tots who could not read, but with bright minds and faces, recited a part of the second of Matthew very nicely

Must we not believe that this seed sown in the young hearts will bring forth fruit to the glory of God in the salvation of souls? We trust in His promises.

India.

Mrs. R. Murray writes from Gujranwala Dec. 21:

Happiness and sorrow are all over the world and in each house. The death of the only son of a widow, which occurred recently, made a great impression on my mind. I felt thankful to the Almighty for the privilege that we Christians have—that we have a Friend who helps in time of trial and temptation. The family is a wealthy and refined one, and I have been acquainted with them for years, and the deceased's mother and sisters are by their own people considered pious women. During the boy's illness I visited them once. But, as the women generally think it a bad omen to speak of death, they keep on saying until the very last that he is well. I did not stay long near him, as the civil surgeon had said to keep him quiet.

The next time I went to see him I was surprised and shocked that many women were there and all their near relatives seated on the floor with dishevelled hair, unwashed faces and dirty clothes. They slept for ten nights on the ground, which was a token of great sorrow for the dead. They made a great lamentation over him, as he was only sixteen years of age and an unusually good boy. Some of the relatives spoke like Job's wife against God. It was heart rending to hear such words from one who had received Christian instruction for years. I tried to point them to that One alone who can assist us when earthly aid is of no avail. I asked if I could read to them some peace giving words. The deceased's mother answered, "What is the use, my guests will not understand you?" I told them that we go into the villages and read to the ignorant women and they understand. So I read and explained 1 Cor. 15 to them regarding the death and the resurrection. Then I knelt down and prayed. As soon as I got up the mother told me to pray for her son's soul. I refused to do so and explained to them that when our friends are dead, we can do nothing more for their souls.

Mrs. R. A. McCullough writes from "In Camp, Gujranwala District:"

There is quite a crowd of men and boys gathered in front of our tent a little distance away. Mr. Cummings shot a deer and it has just been brought into camp. Not more than an hour ago a farmer came riding up and said there were some deer feeding not far away in a field and he wanted the Sahib to come and shoot them. Mr. Cummings at once took his gun and went with him, and the farmers around are now rejoicing that another of their crop destroyers is where it cannot trouble them more. And the Sahib's wife is rejoicing because she will have the horns and skin. This is an unusual experience in our camp life, as you would know if you were near enough to see how excited the children are over the fine deer that papa shot.

This is the I'd–pronounced as if spelled "E'ed," the feast day which closes the yearly Mohammedan fast of thirty days. Last year it came Jan. 1st, but this year a little earlier. We are in a part of the district where there are but few Christians, and not much work could be done among the heathen today. Mrs. Murray and I went to a village, thinking we could do something among the sweeper women, but did not succeed very well.

The work has been very interesting both among the women and men. We have found those who knew nothing of Christianity, who heard of Christ for the first time, and women who wanted to hear more about the wonderful Saviour, but their husbands would not let us stay longer and we were compelled to leave them. But some were satisfied and did not want to hear anything more when they learned that Jesus required holiness of life. They loved sin and did not wish to forsake it.

Pray for us that we may be faithful witnesses for Him whose we are and whom we serve, and faithful to every opportunity.

Mrs. S. B. Crowe prefaces letters written for the Budget by three of the Christian women of Lyallpur as follows:

At our last Women's Presbyterial it was proposed that we ask our Indian sisters to help edit the Magazine Budget. So this month I am sending letters written by three of the Christian women of Lyallpur.

Mrs. Nasar Ali is the wife of Rev. Paul Nasar Ali. She is a woman of strong Christian character. She was converted from Mohammedanism when about nineteen years old.

Miss Jeremy is the teacher of our girl's school in Lyallpur. Her grandparents were converts from Hinduism.

Fazl Bibi is the wife of one of our village teachers, a girl about seventeen years old She can neither read nor write, but had her husband write for her. This girl's parents were converts from the lowest caste.

I trust these letters may be interesting to readers of the Magazine.

From Mrs. Nasar Ali.

It is known to all that for 1900 years the enmity of the heathen has followed Christ and His people. I worked for the Lord for twelve years among the women of this country and I know that many of them speak evil of the religion of Jesus Christ and do not wish to hear the gospel.

The people of the higher castes think that the Christian religion is only for the lower castes, and if any from the higher castes accept Christ, their friends become enemies and often use abusive language and beat them.

The village women receive us gladly, and after hearing the Word of God request us to come often. In the city of Lyallpur I often go to visit the women of the street in which I live and teach them the word of God. There is great friendship between these women and me and they often come to my house to get medicine, look at pictures, and hear the Word. They think of me as their sister and tell others that the Christian religion is good. Christians do not use bad

language and abominate every kind of sin.

My thought is that the work in this district is progressing and I hope that this progress may be greater as time passes.

Your loving sister in the Lord,

MRS. NASAR ALI.

From MISS JEREMY.

DEAR FRIENDS:—I am very thankful to our dear Father and loving Saviour that after several failures we have after all succeeded in establishing a girl's school at Lyallpur. There have been difficulties from without and discouragements from within in our undertaking. When girls learn to read and write and begin to understand the plan of salvation, they become of marriageable age, and leave us for good. Moreover whenever there is an outbreak of an epidemic people invariably desert the city in large numbers for their native town. Our school has now on its rolls twenty eight girls and some boys of tender age. Of these fifteen are Christians and we teach them Urdu reading, writing and arithmetic and also a little English. Of course every one of them receives Scripture instruction.

In the city of Lyallpur we lost several of our pupils through plague and cholera. In spite of all these discouragements we are using our earnest endeavors to make our school popular. One of the results of its popularity is that the Arya Samaj has now opened an opposition school for Hindu girls only. But such opposition is indirect proof that our labors are not in vain. Consequently we go on working in renewed hope, that the time will surely come when India shall be won for the Lord. Yours sincerely,

L. D. JEREMY.

From FAZL BIBI.

We, the wives of workers, came to the mission compound during the month of May for summer school. Those of us who could not read were in a class of which Mrs. Crowe was teacher. We studied the gospel of Mark and from it committed to memory the account of thirteen miracles.

When our study was finished little earthen money boxes were given to us in which to collect the thanksgiving offerings of the women in our village. In my village the collection this year amounted to Rs 3, 3 as and 3 pics. What we learned at the summer school we went to our different villages and taught the women there and they learned from us very gladly.

When the missionary ladies visited our village this year, the women recited to them very nicely what they had learned about Jesus, and the ladies, hearing, were very much pleased and again gave us a money box for our collections next year.

The Christians of our village have built a church in which every day, morning and evening, we have worship. We have also a school in our village for boys and girls and the village people very gladly send their children.

Salaam,

FAZL BIBI.

Miss Cynthia E. Wilson, of Gurdaspur District, writes under date of Dec. 9:

We got into camp on the 18th of November, and have made five encampments. We are glad and thankful we can have Rev. Gordon with us, and our happiness would be complete if Mrs. Gordon and the children could be with us also. As it is, a great burden has rolled off our shoulders.

Since Mr. Gordon has assumed charge we had a break of two days, when we went in to meet the Foreign Secretary and wife. It was a short-lived pleasure, however, as they could only give us twelve hours.

Everywhere we go we find much fever, and many new graves or piles of ashes, and a goodly number of the people are still weak from the effects of the fever and ague. The excessive summer rains and consequent luxurious vegetation and stagnant ponds of water are supposed to be the cause of this fever. Before the plague came it was said to cause more deaths than all other diseases combined, and this year it must be nearly equal in its ravages. Our camp is pitched between the Mohammedan and Christian graveyards. In the first there are about a dozen fresh graves, and seven in the latter.

Although everywhere we go we find sorrow and mourning, we have never seen the people more subdued, and ready to listen to the Gospel message. As we moved camp yesterday, we stopped to teach in four villages, and were everywhere well received. As we shut our book at one place a Mohammedan woman said, "Now, I have left my work to come and listen to your instruction, and you put us off with this little; what you teach us remains with us, but these worldly things pass away." So we had to sing another psalm to her, and talk awhile longer to the women before going. Pray for us and them.

Young People's Department.

Exchange

Third Church, Des Moines, Iowa.

The Women's Missionary Society of the Third United Presbyterian chnrch of Des Moines, Iowa, wish to let the readers of the Magazine know of their efforts in missionary work the past year. Our society, young in years and small in numbers, has been doing something along the lines of work planned by our General Missionary Society last May. We took up the subjects assigned for each month, and can readily see a marked degree of interest manfested in Home and Foreign missions. Knowledge of the need of our missions creates an interest not otherwise

gained. The members all have the Magazine in their homes or have access to it each month.

We meet usually once or twice a month to piece quilts, make aprons, or to do sewing for those who wished to hire us to do their plain sewing. In this way we added a little each month to our fund until in October, when we observed last Thursday in October as Rally Day. The literary program was taken hold of by the soceity and was an interesting hour, after which refreshments were served to all our guests.

Early in November a rummage sale was put on program and all went to work to glean from all parts of the city. Cast off clothing, furniture, stoves, millinery and everything salable and otherwise was collected into a rented room down town and the sale began. It lasted three days and over $80 more was added to our bank account.

Thanksgiving dinner was next in order and after Union services in our church a good substantial dinner of turkey and all that goes with an old time Thanksgiving dinner was served to over two hundred guests. Our profits in this was small owing to the high price of turkey and chickens.

Since the holidays we have not had any more extra meetings, because of sickness and stormy weather; but our president, Mrs. Wm. Cook, has taken up the work again and we hope to be very much a live before our next Presbyterial meeting in the field.

All have thank-offering boxes and although we do not set a money value on our blessings we believe there will be at least "the widow's mite" to forward to our workers in the field.

Our pastor and wife, Rev. and Mrs. I. McGay Knipe, are always on the "Forward March" in all church work.

MRS. J. L. REEVES, Secretary.

Indian Missionary Social.

Prepare lists of questions, with spaces for answers opposite, and give to each guest, together with a pencil. At the end of a specified time, read the correct answers and have the guests correct their papers.

1. Who translated the first Bible printed in America, of which there is only one copy now in existence, and which no one now living can read?

John Eliot, the "Apostle of the Red Men."

2. What prominent colonial family, through five generations, engaged in mission work among the Indians?

The Mayhew family.

3. Who was the most gifted native missionary of the eighteenth century?

Samson Occum, the Indian preacher of New England.

4. What missionary to the Indians was adopted by the Iroquois and enrolled in the class of the Turtle?

David Zeisberger, the "Apostle of the Delawares?

5, What devout young missionary to the Indians spent much time it the woods alone with God, interceding for his work?

David Brainerd, the "Missionary of the Wilderness."

6. Who invented the Cree syllabic alphabet, by means of which thousands of Indians have been taught to read the Word of God?

James Evans, the "Apostle of the North."

7. Who established a model village of Christian Indians in Alaska?

William Duncan, the hero of Metlakahtla.

8. Who founded missions in Alaska?

Dr. Sheldon Jackson, now the U. S. Commissioner of Education in Alaska.

9. Who is the first native missionary to Alaska?

Edward Marsden, a Tsineshean Indian.

10. Who has greatly enriched missionary literature by his stories of work among the Cree and Salteaux Indians?

Egerton R. Young.

11. Who while missionary to the Stockbridge Indians wrote the famous treatises on the "Freedom of the Will," and "Original Sin"?

Jonathan Edwards, one of America's greatest theologians

12. In what Indians was Helen Hunt Jackson specially interested, and of whom she wrote in the story, Romona?

Mission Indians of California.

13. What was the name of the massacre in which ninety Christian Indians, of the Morovian Mission, men, women and children, were brutally murdered by white men?

Massacre of Guaddenhutten, in Tuscarawas Valley, in Ohio.

14. What missionary to the Indians of the North-west, who was instrumental in

saving three states to the Union, was, with his wife, murdered by these Indians?

Marcus Whitman.

15. What bill, when it became a law, gave the Indians the privilege of having their land alloted to them individually and conferring upon them the rights and privileges of American citizens?

The Dawes' Land in Severalty Bill, passed in 1887.

Helps for March Meeting.

SECOND STUDY OF REX CHRISTUS.

Mr. T. H. P. Sailor, in Suggestions to Leaders for this study, says: "Read Rom. II, 1-12, as illustrating the high ethics but inconsistent life of the Confucianist. In preparing the lesson ask the class to read Chapter II entire. The aim of the recitation is to help to realize China's need of evangelization. Ask the class to study the chapter, not to see how many details they can memorize, but to gather everything that bears on this aim and also on the following questions: (1) What are the five best and five worst points of Confucianism? (2) To what deeper needs, unsupplied by Confucianism, does Buddhism appeal? (3) What are the five worst points of Buddhism? (4) Which is worse, Buddhism or Taoism' and why? If practicable, ask the class to write out full answers to these questions and hand them in at the next session. It will do them great good to be compelled to formulate their ideas on these subjects, and a careful inspection of their papers will help you in estimating the ability and originality of each member.

When the class meets call on members in turn to name the best points of Confucianism and to state in connection with each the influence they should think it would have on the reception of Christianity. When a number have been mentioned select the five that seem to the majority of the class to be the most admirable. Treat the worst points in the same manner, and you will have gotten a good general idea of Confucianism. If difference of opinion should arise, see only that it does not lead to prolonged debate. Have the results of your own study of the question formulated in writing, but use them only as suggestive and not as final.

In taking up the second question, "To what deeper needs, unsupplied by Confucianism, does Buddhism appeal?" review first the greatest deficiencies of Confucianism. The first will probably be considered to be the lack of a personal God. Call attention to the goddess Kuan Yin, who hears prayer and shows mercy, as a prominent figure in Chinese Buddhism. Draw out the doctrine of reward and punishment in a future life as supplying another great need. A sentence on p. 85 of Nevius' "China and the Chinese" will be worth quoting: "The distinctive characteristics of the Buddhist system are a belief in a benevolent deity, associated with inferior ones, whose special object and care it is to save men from sin and its consequences, and also the doctrine of the transmigration of souls and the efficacy of good works,"

Dr. Smith's sketch of Buddhism treats its darker side the more fully, so that there will probably be little difficulty in collecting the worst features of Buddhism.

The last question, "Which is worse, Buddhism or Taoism, and why?" will serve to draw out the most repellent aspect of Taoism.

The purpose of the four questions is to lead the class not only to reproduce the information furnished by the text-book, but to apply it. Such use of facts impresses them more deeply in the memory than would memorizing them without such use. Two things are more easily remembered when presented in relation to each other than either of them presented separately, and such questions render it necessary to view the facts in their relations.

Finally, ask the class to state the bearing of the results gained upon the question of China's need of evangelization. They must be dull persons who fail to

feel the strength of the appeal. Close with a number of sentence prayers.

Two leaflets, "Ancestor Worship in China," price 2 cts., and "If I Had Only Known This Before," 1 cent, can be secured from Miss Elizabeth Caughey, Otto, P. The second one relates to the grief and superstition of a mother on the death of her child. See articles in this Magazine also.

The Paragraphs on China can be used in several ways.

1st. Ask the members of the society to come prepared to give paragraphs concerning China in response to their name at roll call.

2nd. Write out a number of paragraphs on slips of paper and number them. Distribute these at the meeting, and have them read at appropriate times, calling for them by number.

3rd. Select a dozen of the most famous quotations and read them one at a time, calling on those present to give the author of each. This makes a list exercise that is both interesting and effective.

4th. If the meeting is of a social nature, write a number of paragraphs on slips of paper; cut in two vertically, and hand a piece to each one present. The object will be to fit the two parts of each paragraph together. At a certain time, the reading of these paragraphs can be called for. If desired, in this way partners for refreshments can be chosen.

Helps for April Meeting.

NORTH AMERICAN INDIANS.

The minutes of the Women's General Missionary Society are in the July number of the Magazine. Report of Indian Mission is on page 414 to 421, Financial Statement on 432.

Report of the 21st annual meeting of the Lake Mohawk Conference of the friends of the Indian. Send to Mohawk Lake, N. Y.

Leaflets. "The Native People of the United States, Questions and Answers," by Mrs. Jeanette C. Alter; price 2 cts.

"Historical Sketch of Indian Work," under the care of the W. G. M. S.; price 3 cts.

"Our Red Neighbors," by Hon. T. J. Morgan; price 2 cts.

"Condition of Indian Children in the the United States;" price 2 cts.

"Prayer and Providence;" price 1 ct.

"John Eliot, and His Indian Settlement;" price 1 ct.

Order from Miss Elizabeth Caughey, Otto, Pa.

The following list of books are on this list: "Ramona," by Helen Hunt Jackson, and "A Century of Dishonor," by the same author; "Indian Boyhood," by Dr. Chas. A. Eastman; "Onoqua," by Frances C. Sparhawk; "The Captain of the Gray Horse Troops," by Hamlin Garland; "The Apostle of the North," "On the Indian Trail;" "Indian Wigwams and Northern Campfires," "By Canoe and Dog Train;" "Oowikepun" and "Algonquin Indian Tales," all by Rev. Egerton R. Young; "Our Life Among the Iroquois Indians," by Mrs. H. L. Caswell; "Kindasheu's Wife."

Victory Through Prayer.

(CONTINUED.)

I feel that I cannot let the last letter I sent to the Magazine go unfinished, I must tell the sequel. I told of the spirit of prayer manifested by some of the girls and of the answers received to special prayers.

This winter, the girls have not been able to attend church on account of the prevalence of the plague. So for several weeks Rev. W. B. Anderson has been preaching for us in the school chapel. We asked to conduct a week's special meetings for the girls, and the pastor and session arranged to hold communion after the meetings were over. We have five C. E. societies in the school and at the noon recesses we held half hour prayer meetings in different places, and in the evenings Rev. Anderson gave some Bible studies. After the study-hour we held a voluntary prayer and inquiry meeting. The servants and their wives and the workmen on the compound were not forgotten; but daily meetings were held for them.

The spirit of prayer was manifest from the first and as the week wore on, the

presence of the Spirit was manifested in more definite form. The Bible readings and talk on Thursday evening were on confession and on Friday evening on consecration, and that evening two inquiry meetings were held after the voluntary prayer meeting. One girl said, "If I confess Chirst and then sin will I crucify Chirst afresh?" We tried to explain to her and she said, "Please pray for me for I am a great sinner," and burst into tears.

Another girl also plead for prayer with tears because her sins were great, and many other confessed faults and asked for prayer. One little girl said, "I want to confess Christ but I am so little." We said to the other girls, "What did Jesus say?" and they said "Suffer little children to come unto me." She made such a good confession in public, that both Rev. Anderson and Rev. Shahbaz asked who she was. Another girl said, "I want to confess, but I can't read my Bible very well yet." She was older when she came to school than the most of the girls and has been trying to learn to read. She shows by her life that she has given her heart to Christ. But best of all perhaps, if one can say best, two girls wanted to specially consecrate their lives to the Master and they stayed for that. They were not alone, for girls asked for the filling of the Spirit and really longed for it and their lives have since manifested that their prayers were heard. One girl said, "I went alone to pray and while I was praying, I got hot all over and then a great fear came over me and I can't find peace," but she found it. Another girl at first led in prayer and then God shut her mouth and then one evening she cried out, "Please pray for me, for my heart is getting harder and harder." When she found peace she confessed that she never had really prayed although she had often made long prayers. She said she had really mocked God with her long prayers when her heart was not right.

Thirteen girls confessed Christ and united with the church, but there were many more confessions from those already church members. On Sabbath 103 out of 138 girls communioned and 35 left were girls who were rather too small to understand the step fully, but their hearts too were touched, for in a special meeting for them, twenty of them asked for prayer. Besides the girls the teachers and a mumber of others communed. Some of the teachers were especially helped by the meetings. On Sabbath evening we again had the Christian Endeavor societies meet in their seperate rooms for testimony and thanksgiving meetings and the burden of their testimonies were, "We thank God for sending His servant to us to show us the condition we were in, and to guide us to the light."

This week special meetings are being held in the Christian Boys' Training Institute at Sialkot and the Girls Industrial Home at Pasrur and our girls have been praying that they may have the same blessing that we have had. Won't you pray for our girls that they may confess Christ in their lives daily? Dear Reader, have you ever really prayed to God? Have you ever prayed to God with the fixed purpose to do the will of God, even though it may mean a great personal sacrifice, or the giving up of something in your lives that you are now afraid to bring before God honestly when you pray to Him? May God give you the victory over self and devil through your earnest prayer life.

Your Sincerely,
JOSEPHINE MARTIN.

FROM Month TO Month.

Board of Directors.

Adjourned meeting of the Board was held January 19th, the President presiding.

The Foreign secretary reported that as yet no physician has been secured for India, but that every effort is being put forth to this end. Pray with us that the Lord will send the right person.

Literature secretary reported sales for the month amounted to $93.81. A balance on hand of $116.96.

Board adjourned at noon owing to the funeral of Howard Mellon, son of Mrs. T. D. Mellon, secretary of Young Women's Work.

On January 26th the Board met in special session at the home of Mrs. E. M. Hill.

The Home secretary read a number of interesting letters from missionaries. Miss Houston, of Toledo, O., was called home on account of the death of her mother. Miss Stewart has begun the work ih Dayton, O. Mr. Fortunato, of the Italian mission at Pittsburg, reports seventy converts. A few have gone to other cities in search of work and a few have returned to Italy, leaving about 60 in the church in Pittsburgh. An accession of 13 was had at the last communion. Contributions for the past quarter was $167. Ten dollars were sent to the Waldensian mission Italy and $10 to W. G. M. S. An organ has been purchased by the men for use in the mission. A native woman missionary has been secured and reports since beginning the work 38 calls made in the Brushton district and 46 in Pittsburg.

Rev. Gordon, of Warm Springs gave an interesting account of Christmas entertainment and enclosed $26 offering of the Indians for foreign missions.

Miss Campbell, of Tama, Iowa, had received calls from 100 Indians during the month. 49 had remained to eat, hence 49 had been openly prayed with. 23 garments were made and cooking lessons given to three girls by Dr. Jensen. A donation of $200 was granted Pueblo, Colo., and $500 of the amount granted Evanston was ordered paid.

The delegates who attended the Interdenominational Convention of Boards, which met in New York, January 13th and 14th, presented their report, which was most helpful. As the magazine is to have articles from both delegates no further mention of it will be made here.

February 2d the regular monthly meeting of the Board was held and opened with devotional exercises conducted by Mrs. Herron, Miss Brown leading in prayer.

The Thank-offering secretary has sent out the annual message to the 75,000 women of the church, and circular letters, sample of responsive exercises and leaflet to presidents of auxiliary societies.

Finance committee reported total receipts, including balance on account contingent fund, $2146,30; on account reduction of loan, $300. Total disbursements on account contingent fund, $148; balance, $1998.30.

A bill for annual blanks for Statistical secretary amounting to $17.54 was ordered paid.

In the Foreign department several persons are making inquiries with reference to taking up the work. Our young women are asked to keep constantly in mind those thirteen vacant places in India. Dr. Martin reported that the India Mission Association had authorized Misses Hill and Anderson, during their furlough in America, to make special appeal to the church for a high school building at Rawal Pindi. The Board does not favor this action of the Association as other work has been assumed which must be met.

Monthly statements were received from Athens, Chase City, Bluestone, Camden, Cleveland, Knoxville, Midway, Riceville, Miller's Ferry and Henderson. Bible reader at Knoxville, made 112 calls in January and attended 20 meetings. Supt. Cotton of farm, reports the largest and best crop of cotton in the neighborhood was from the mission farm and by far the best gardens. All tenants have done well.

A short report from secretary of ministerial relief department.

MRS. SAM'L YOURD.

Rachel and Stella M. Purdy.

A tribute of respect and affection from the Women's Missionary Society of the Robinson United Presbyterian church of Frankfort Presbytery to the memory of Miss Stella Purdy and her mother, Mrs. Rachel M. Purdy, who have both entered into their rest—Stella, Oct. 24th, 1903, and Mrs. Purdy, Nov. 27, 1903.

We desire to bear testimony to the helpful Christian character of these two members of our society who have been taken away from the cares and trials of the earthly pilgrimage to the reward of the faithful.

Stella was taken in the morning of life when her sun was rising towards the meridian of its glory; her mother when she was slowly sinking towards the western horizon.

We extend our sympathy to the stricken family and friends who have been so suddenly bereft of their loved ones and commend each one to Him who said, "It is I; be not afraid."

MRS. F. MCCOY,
MRS. MAY F. STEWART,
MRS. T. A. GIBSON. } COM.

Mrs Mary M. Hood.

A tribute of affection and respect from the Women's Missionary Society of the U. P. church of Newtonville, Kansas, to the memory of Mrs. Mary M. Hood, who was called home Oct. 28th, 1903,

WHEREAS, God in his allwise Providence has called to her reward one who for the past thirteen years

has been a faithful and earnest worker in our society,

Resolved 1, That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

Resolved 2, That we recognize in her sudden death the warning that life is uncertain and that our work must be done while it is yet day.

We extend to the bereaved husband and children our deep and heartfelt sympathy and pray that the Good Shepherd in whom she trusted may tenderly care for and comfort them.

M. E. KAUFFMAN,
NORA NICHOLS,
M J. WILSON
} COM.

Mrs. Jennie Campbell.

The members of Jordan's Grove Missionary Society desire to place on record this tribute of love to the memory of Mrs. Jennie Campbell, who was called to her reward Oct. 29, 1903.

From the time of the organization of our society, more than twenty years ago, she has been a loyal member.

We desire to express our gratitude to God for the life of this mother in Israel, sweet in disposition, charitable in her judgment of others, helpful, as far as in her power, to her own large family and circle of friends, and to many friendless ones who appreciated her mother love and sympathy. The last Sabbath she was at church she said in the Sabbath-school class that we should be following the Master if it were only in giving a cup of cold water.

Our prayer is that the sorrowing family may know the consolations of the Great Comforter. COM.

Miss Rebecca A. Allison.

The L. M. S. of the First United Presbyterian church of Indiana, Pa., wish to offer this tribute of love and esteem to the memory of Miss Rebecca A Allison, who passed from death into life, Nov. 29, '03.

As a society we feel that a dear sister has passed away from us whose kind words of counsel we will not soon forget. Her love for the Saviour was deep and abiding and every department of the work pertaining to the advancement of His kingdom met with a warm response.

In our society she was an active, willing worker—a leader, and took a lively interest in all its work. Our hearts are indeed sad because we see her face no more, but we rejoice in the assurance that she is happy with the Saviour she loved. The Lord help us to say, "Thy will be done and may we be also ready."

We extend our heartfelt sympathy to the bereaved friends.

MRS. J. D. BROWNLEE,
MRS. J. FISHER,
MRS. JAS. A. DODDS.
} COM.

Mrs. Priscilla Stewart.

A tribute of love and respect to the memory of Mrs. Priscilla Stewart, of the United Presbyterian church of Parnassus, Pa., who was called to her heavenly home Octber 4th, 1903, in her 91st year.

Although seldom able of late years, on account of advanced age to attend our regular meetings, she never lost sympathy or interest, but was ever ready to help on the work of the Master.

She was a charter member of our Society, which was organized in 1876. She took a great interest in all departments of church work, and by her libera giving, helped many a worthy cause.

Mrs. Stewart was known as a woman of great resolution of character. When her mind was made up as to what was right, she could not be swerved from it. The approach of death had no terrors for her. She came to her grave "in a full age, like as a shock of corn cometh in his season."

MRS. J. ALBERT HAWK,
MRS. MARY ALTER,
MRS. C. W. BOUCHER.
} COM.

Mrs. Lillias Anderson.

The Jamestown, Pa., W. M. S. offer a tribute of love and respect to the memory of Mrs. Lillias Anderson, who answered the summons, "Come up higher," Nov. 15, 1903, aged 66 years.

An earnest, consistent Christian. We miss her in Sabbath school and Missionary Society. A devoted husband mourns her loss.

MRS. M. J. CHRISTY,
MRS. N. J. HANNA.
} COM.

Mrs. I. W. Scott.

In view of the sudden death on Dec., 1, 1903, of our fellow member, Mrs. I. W. Scott, the Women's Missionary Society of the Third United Presbyterian church, Pittsburgh, would record its high appreciation of her sterling worth, Christian character, and useful life.

We look out, as it were, into darkness, over burdened with the calamity that has fallen upon us, yet we bow in submission to the will of Him who orders all our lives, and even in deepest afflictions works out an exceeding even an eternal weight of glory.

"I am with thee" when the light,
Fades away in darkest night,
When the cloud of sorrow lowers,
And the sunshine turns to showers,
When the smile fades to a sigh,
Bitter tears are in the eye;
When no earthly friend is near,
"I am with thee, do not fear."

Sudden and startling as was the summons which called her home, her daily life, as we have seen it, shows a house ever set in order, and so has been an impressive lesson to all of us.

Resolved, That by her death, the Society has lost one of its most faithful members, and to each one of us comes a sense of personal bereavement, but there remains the inspiring example of a noble life, stimulating us to greater zeal in the service of the Master whom she loved.

Resolved, That we place on our records this minute of her, who for years has been a valued member of this society and by her wise counsel, sound judgment, and generous heart has endeared herself to us all.

Resolved, That we tender to the bereaved family our sincere sympathy and pray that the God whom she served so faithfully, will bless and comfort them in their great sorrow.

Resolved, That these resolutions be published in the United Presbyterian and the Women's Magazine, and a copy be sent to the family.

MRS. J. B. HILL,
MRS. J. ALLISON REED.
} COM.

Treasurer's Report for the Month of January, 1904.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS.	Foreign Schools.	Medical and Foreign Missions.	Foreign Salaries.	Home Missions	Indian Missions.	Freedmen's Missions.	Junior Special	Parsonages and Church Extension.	Ministerial Relief.	Interest on Parsonage Loans.	Home for Missionaries Children.	Women's Asso. Work: Orphans Home.	Women's Asso. Work: Memorial Hospital.	Women's Asso. Work: Home for Aged People.	To reduce prin. on Invest. Loans.	Life Membership	TOTAL.
Allegheny	5 00	40 00	307 50	25 00		30 00		98 00			5 00			1 90			510 50
Arkansas Valley			56 50			9 00											67 40
Boston				20 00	5 00			5 00	5 00		5 00						40 00
Butler		18 00	119 00		10 00	10 00		4 00	2 00								158 00
Caledonia				5 00													5 00
Cedar Rapids			62 00	15 00	62 00		17 00										156 00
Chartiers,		50 75					6 00										50 75
College Springs,	15 00		50 00														71 00
Colorado,										52 75							52 75
Delaware,		17 00		2 00				2 00									21 00
Des Moines,										83 40							83 40
Frankfort,		7 00		7 00	3 25	9 00											26 25
Garnett	6 00	12 00	14 00	4 00	5 00	6 00		4 00									51 00
Illinois Central		21 00				10 00											31 00
Kansas City,			15 50							50 00							65 50
Kiskiminetas		30 00		10 00		15 00											55 00
Le Claire							17 00										17 00
Los Angeles		44 00		10 00													54 00
Mansfield			7 50	5 00		10 00											22 50
Monongahela,	15 00	4 00	294 00	151 00	83 00	103 00	3 00				5 00	5 00		5 00	300 00		968 00
Monmouth	12 50	5 00	175 00	5 00		5 00	11 00	5 00									218 50
Ohio First,		19 00	159 75	24 00	2 00	46 00	15 00	4 00	4 00			5 00					278 75
Omaha,		22 00			25 09	5 00			5 00								57 00
Pawnee	5 00	21 00		27 00		3 00		3 00	2 00								61 00
Philadelphia			250 00														250 00
Princeton,	13 00																13 00
Puget Sound										138 91							138 91
Rock Island				7 00		9 00	5 00										21 00
San Francisco,		17 00		12 00		10 00											39 00
Steubenville,					25 00												25 00
Vermont			80 00														80 00
Wheeling,		28 00		88 00		5 00		5 00									66 00
Xenia		65 00	382 00	20 00	25 00	40 00		10 00	10 00								552 00
Mr. Mrs. Geo. M. Paden, All'ghy			50 00														50 00
Miss Lela Green, Sheffield, Pa.			5 00														5 00
Rev J. O. Ashennurst, Oregon																	50 00
Warm Springs' Congrega. Ore.	26 10				50 00												26 10
Mrs. Brownlee, Monmouth, Ill.													50 00				50 00
Sale of Cotton and Rent of Alabama Mission Farm,						94 00											94 00
Interest on Monthly balance																	81 00
Totals.	97 60	410 75	2019 75	382 00	295 25	419 00	74 00	140 00	28 00	275 06	15 00	10 00	50 00	6 90	300 00		4512 81

Salary of Native helpers included. Pay early in the month. Presbyterial Treasurers designate *Junior Special* (Luxor Scholarship) in remitting to Miss Sloan, Treas Books of Presbyterial Treasurers close April 1 Pay pledges on Salaries promptly. All Thank Offering send to Presbyterial Treasurer and not to Miss Sloan. Treas., or Thank-offering Secy

MISS E. J. SLOAN, TREAS., 5150 Liberty Ave., Pittsburg, Pa.

MISS. E. D. BROWN, ASSIST. TREAS., 8501 Fifth Ave., Pittsburg, Pa.

The man in the cage is a criminal who has been condemned to die by starvation and torture in the open street. The boards fit neatly around his neck. He stands on a pile of thin bricks; and each day one of these bricks is removed, until he stands on tip-toes and finally hangs and dies. More bricks are put in originally than he needs to stand on that he may be nearly starved before he hangs. The marks of this suffering already appear in this man's face.